

RESTORATION  
OF  
THE JEW  
A  
POEM.

BY

THE REV. FRANCIS WRANGHAM, M.A.

MEMBER OF TRINITY-HALL, CAMBRIDGE,  
AND  
CURATE OF COBHAM, SURRY.

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*Nec Numina sedem*  
*Destituunt.* CLAUD. DE BELL. GET. 508.

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AND SOLD BY W. H. LUNN, AND J. DEIGHTON, CAMBRIDGE; C. DILLY,  
POULTRY; T. PAYNE, MEWS-GATE; AND R. EDWARDS, 142,  
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MDCCXCV.

RESTON  
OF  
THE NEW  
J. E. W.

P. O. E. M.



THE REV. DR. J. E. W. M. A.

MEMBER OF TRINITY HALL, CAMBRIDGE.

AND

CLERK OF CHURCH, ARMY.

Mr. Thomas Jones  
Class of History, 1852

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ROBERT, 1, LANE, NEW-GATE; AND S. BARNARD, 11, ST.  
NEW LONDON STREET, LONDON.

M.DCCCXV.

TO

BASIL MONTAGU

Dated Oct. 8. 1794.

A TRUE FRIEND

(FOR HE HAS BEEN TRIED IN ADVERSITY)

AND

AN HONEST MAN,

THE FOLLOWING POETICAL ATTEMPT

IS INSCRIBED,

WITH SENTIMENTS

OF

THE MOST SINCERE GRATITUDE AND RESPECT,

BY

THE AUTHOR



A CLAUSE of Mr. SEATON'S WILL

Dated Oct. 8, 1738.

I Give my Kissingbury Estate to the University of Cambridge for ever: the Rents of which shall be disposed of yearly by the Vice-Chancellor for the time being, as he the Vice-Chancellor, the Master of Clare-Hall, and the Greek Professor for the time being, or any two of them shall agree. Which three persons aforesaid shall give out a Subject, which Subject shall for the first Year be one or other of the Perfections or Attributes of the Supreme Being, and so the succeeding Years, till the Subject is exhausted; and afterwards the Subject shall be either Death, Judgment, Heaven, Hell, Purity of Heart, &c. or whatever else may be judged by the Vice-Chancellor, Master of Clare-Hall, and Greek Professor, to be most conducive to the honour of the Supreme Being and recommendation of Virtue. And they shall yearly dispose of the Rent of the above Estate to that Master of Arts, whose Poem on the Subject given shall be best approved by them. Which Poem I ordain to be always in English, and to be printed; the expence of which shall be deducted out of the product of the Estate, and the residue given as a reward for the Composer of the Poem, or Ode, or Copy of Verses.

WE, the underwritten, do assign Mr. SEATON'S Reward to Mr. WRANGHAM, M. A. for his Poem on THE RESTORATION OF THE JEWS; and direct the said Poem to be printed according to the Tenor of the Will.

Cambridge,  
Nov. 1794.

W. Colman, Vice-Chancellor.  
J. Torkington, Master of Clare Hall.



# THE RESTORATION OF THE JEWS.

## ARGUMENT.

*Invocation, 10.—History of the Jews from the Exodus, under Moses, 19—and Joshua, 48.—Their general depravation, 59—followed by the Babylonish, 76—and the Crucifixion, 93—by the Roman Invasion, 108,—Their sufferings during, 110—and after the siege of Jerusalem (by Titus), 125—and present condition, 131.—Their fate different from that of Egypt, 137.—Babylon, 141.—Tyre, 156,—and the four successive Monarchies—Assyrian, Persian, Greek, and Roman, 163.—The question examined, whether the Prophecies relating to their Restoration, are to be figuratively, 189—or literally understood, 193,—and reasons assigned for adopting the strict interpretation, 196.—Their return, 210.—Episode of the Invasion of Greece, by Xerxes, 214.—The superior character and object of the Jews, 232.—The distinction of Tribes superseded by the coming of the Messiah, 253.—Conclusion, 269.*

**T**O that great Day, when link'd in holy bond  
Fraternal, *Idumæa's* favour'd Tribes  
Their *Salem* shall revisit, from the dust  
In prouder State to rear the fallen Dome  
And bid th' aspiring Pinnacle o'ertop  
It's ancient elevation—I attune  
Th' ambitious string, Thou *Moses*, as of yore  
B Through

## THE RESTORATION

Through *Egypt's* parting billows, heav'n-illum'd,  
Hath led'st the chosen MULTITUDE; what time  
Along the faithless track the *Memphian* urg'd 10  
His glowing axle—(Them on eagle wing  
Th' ALMIGHTY bare, with terror-flashing eye  
Bent on their Foe: Around his troubled Host  
The watry Ruin roar'd, and 'neath the wave  
Whelm'd his unpitied head)—Thyself a Bard 15  
Inspire the Muse, that with prophetic strain  
Would hail their second Exodus, and wake  
For future years the high triumphant Song.

Fain would the Poet tell, what oft his ear  
Has caught with rapture, how by thee convey'd 20  
Twice twenty summers, they their long array  
Wound through the intricate and perilous path,  
When with impending Pillar, 'mid the wild  
And devious solitude, the daily Cloud  
And Flame nocturnal mark'd th' uncertain way 25  
Alternate: Gushing from the riven Rock  
The welcome torrent pour'd in lavish pride  
It's liquid store; and, by circumfluous night  
Shrouded from eye profane, JEHOVAH trac'd  
With his own finger on the two-leav'd stone 30  
The double Law: Heav'n from it's height bow'd down  
At his descent; with radiance beam'd the Mount,  
Whose touch was Death, the consecrated hill  
Shook with unusual weight; beneath his feet  
Flow'd Darkness, and the Light'nings triple blaze, 35  
Hurling it's awful splendors through the gloom,

Announc'd



Announc'd the present Deity. In vain  
 This marvellous magnificence of Pow'r!  
 Too soon young Novelty, with Siren tongue  
 Beguil'd their easy heart and lull'd the sense  
 In fatal fascination. Two\* alone  
 Surviv'd the tedious maze: Ev'n Thou wert doom'd,  
 As burst the glorious vision on thy view  
 Of ISRAEL's destin'd Heritage, to sleep  
 Obscure in undiscover'd sepulchre;  
 Though age not dimm'd the vigour of thine eye,  
 Nor six-score Winters chill'd thy fervid blood!

Keen was the sword, and more than mortal proof,  
 That JOSHUA wielded, when from their huge cliffs  
 He swept the *Anakim*: The Sun stood still,  
 His punctual course remitting in mid sky,  
 And night's pale Sov'reign check'd her rapid wheels,  
 To aid the mighty toil. Before him sunk  
 Devoted *Canaan*, with unhallow'd gore  
 Moist'ning the ground—Not Infancy it's years,  
 Nor Kings their purple rescu'd; undiscern'd  
 Amidst the common carnage, they expir'd  
 By hostile hands,—unfung, unwept, unknown.

As some tall vine, whose blushing fruitage glows  
 Beneath the lustre of the noon-tide ray,  
 Long ISRAEL flourish'd; till, by gradual shade  
 Darken'd to deepest scarlet, guilt provok'd  
 Th' Omnipotent's accumulated ire,

\* Caleb and Joshua, Numb. xiv. 30. xxvi. 65.



And urg'd the tardy bolt. Upon his throne  
 Sat rash Rebellion, ever prompt to swerve 65  
 From duty's sober path: His dames were fair,  
 But frail as fair; such, *Albion*, thine, if thine  
 Rightly the Bard hath noted—mirror-taught  
 To roll th' obedient eye, and court the glance  
 Of stagg'ring wantons, or with zoneless wait 70  
 Rouse the lascivious fire: There Avarice ground  
 The face of indigence: The Slanderer there  
 Wove the false tale; and rob'd Devotion paid  
 Th' undeviating homage of the lip,  
 With specious punctuality of pray'r 75  
 Masking her crimes. Then GOD's indignant wrath,  
 Gigantic and impatient of delay,  
 Sped it's vast vengeance from *Chaldaea's* plain:  
 With oft reverted look the Exiles move,  
 Sadly solicitous once more to gaze 80  
 On captive *Salem*; ere her lessening hills,  
 With faithless image mock their eager eye:  
 The haughty Babylonian stalks around,  
 And in proud mockery taunts the patriot tear.

Yet happy They, upon the bending tree 85  
 Who hung the silent harp amid the scoffs  
 Of insolent authority, compared  
 With those whom *Rome* subdued! To Them 'twas given  
 When sev'nty suns had fill'd their annual course  
 To raise the hallow'd edifice, and pour 90  
 Their wonted adoration. Fiercer rose  
 The *Flavian* Star, and glared with redder fires.

Oh!

Oh! might the Muse attempt the lofty theme,  
 And tell how CHRIST on *Calvary* for Man  
 Made of Himself, nor less than HE could make 95  
 Th' immaculate Oblation! Nature mourn'd  
 The monstrous guilt: Heav'd with convulsive throes  
 The conscious Earth, all quiv'ring to receive  
 Her new inhabitant; and Death retir'd 100  
 Before his mighty Victim. But in vain  
 Th' ambitious wish; unequal to the flight  
 She flaps her wing, nor dares on slender plume  
 Soar to the Sun: Else should her verse record  
 Th' offence, with all the sorrows which ensu'd; 105  
 Sorrows so merited that ev'n the youth  
 Of proverb'd\* mercy steel'd his gentle breast.

Swift as the eagle†, minister of Heav'n  
 He comes; with meagre famine‡ in his train,  
 And blood-stain'd desolation. Faint and pale 110  
 In his poor boy th' unnatural father sheaths  
 The impious steel: and, deed of sadder note!

She,

\* Titus for his humanity denominated *Deliciae humani generis*. SURET. IN TIT.

† The circumstantial agreement of the Mosaic prophecies (particularly Deut. xxviii. 49, 57.) with the events, as detailed by Josephus in his narrative of the sufferings sustained by the Jews during the siege, has not escaped the observation of Bishop Newton, who remarks in his *Dissertations on the Prophecies*, vol. 1. p. 102, &c. that though a great part of those predictions was accomplished at the time of the Babylonish captivity, they were all more amply fulfilled under the Roman invasion. Of the famine indeed of the latter period, the Jewish historian has left us a very dreadful account; and, from it's exact concurrence with prophecy, we know to how much faith it is entitled.

‡ ΓΥΜΝΑΙΕΣ γΥΝΑΙΚΕΣ, ΚΑΙ ΠΑΙΔΕΣ ΠΑΤΕΡΩΝ, ΚΑΙ (ΤΑ ΕΙΣΤΡΟΤΗΤΟΙ) ΜΗΤΕΡΕΣ ΠΑΙΔΩΝ ΕΞΕΡΧΕΤΑΙ ΕΞ ΑΥΤΩΝ, ΤΩΝ ΓΟΜΑΤΩΝ ΤΗΣ ΤΡΟΦΗΣ. Joseph. B. Jud. v. 10. 3. ΤΗΝ Δ' ΟΥΤΩ ΤΩ ΛΗΜΜ ΦΘΙΝΟΜΕΝΗΝ ΚΑΤΕΤΗ ΤΗ ΠΑΛΙΩ ΑΠΙΣΤΟΙ ΜΑΙ ΣΩΣΕΤΕ ΤΟ ΠΛΗΘΟΣ. vi. 3. 3.



She, whose proud foot, disdain'd the vulgar ground§,  
 Seizing her infant, with far other joy  
 Than earlier days bestowed, in its young heart  
 Plunges the murd'rous knife and glows afresh,  
 With guilty health. Twice fifty myriads fell ||,  
 Happy\* in that they 'scap'd the madd'ning scene  
 Of future ignominy! they nor saw  
 The *Latian* Robber revel on the wealth  
 Of plunder'd fanes (as from the holy spoil  
 For his own deities with curious care  
 He cull'd the votive gift,) nor, 'mid the crash  
 Of sinking palaces heard they the cry  
 Of female supplication. Who surviv'd  
 Doom'd to transmit, beneath another sun †,  
 Hereditary servitude, beheld  
 In long succession rising to their view  
 The heartless Martyrs, destin'd to bewail  
 Paternal crime and errors not their own.

Still

§ Διὰ γυναικὸς καὶ πλῆθος ἐπιστημῶν—ἐπισημασθῶσα, τὸ μὲν ἡμῶν κατὰ τοιοῦτον· τὸ δὲ λοιπὸν κατὰ καλὴν ἀρετὴν ἐφυλάττειν. Id. ib. vi. 3. 4.

|| Τῶν δὲ ἀπολωμένων κατὰ πᾶσαν τὴν γῆν ὅσων (ἀριθμὸς) μυριάδες ἑκατὸν καὶ ὀκτώ. Id. vi.—This account is confirmed by Zonaras and Jornandes, who agree in relating that 1,100,000 men, women and children perished during the siege by famine, disease and the sword.—Omnes (says Lipsius in his notes to Tacitus, Hist. V. 13.) undecies centenamillia periisse obsidione illa clare tradunt, fame, morbo, terro.

\* Josephus vi. 3. 4. and vii. 8. 7. Ἀλλ' οὐδὲ πάντες ἐπεδησαντο, πρὶν τὰς εἰρας αἰσῶν πάλιν χαλεπὸν ἰδίῳ κατασχεπτωμένῳ πάλαιον, πρὶν τοὺς καὶ τοὺς ἄλλους ὅσους ἀνθρώπους ἐξουλοῦντο.

† The attachment of the Jews to their country, so pathetically described in the CXXXVII Psalm, is confirmed by Tacitus (Hist. V. 13.)—ac, si transferre sedes cogerentur, major vitæ metus quàm mortis.



Still as the lucid harbinger of day  
Wakes them to vast variety of woe  
They sigh for evening; with the eve's wan star  
Comes it's peculiar sorrow. Num'rous still †,  
As sands which pillow ocean's hoary head,  
They thrive by grief and grow beneath the sword. 135

Past is the fame of Egypt, whose pale son  
Erst by the midnight lamp, with learned eye,  
Skilful to wind the hieroglyphic maze,  
Por'd on the treasur'd page, by double fate §  
Denied to future times. With prone descent  
Great Babylon is fall'n; amid the dust  
Idly inquisitive the trav'ller pries  
With patient scrutiny, exploring still,  
And still in vain, where Syrian Belus rear'd  
In proud magnificence his idol form:  
No traces guide around the shapeless mass || 145

His

† Of their present numbers Basnage (who has written a history of the Jews as a supplement and continuation of the history of Josephus, observes—that it is impossible indeed to fix it; but that we have reason to believe there are still near 3,000,000 of people who profess this religion, and, as their phrase is, “*are Witnesses of the unity of God in all the nations of the world.*”

§ The library of Alexandria was founded by the first Ptolemies, and gradually enlarged to 700,000 volumes, 400,000 of which were lodged in that quarter of the city called Bruchion, and the remaining 300,000 within the Serapeum. The first part was casually destroyed by fire when Julius Cæsar was making war upon the place, but restored in number by Anthony's munificent present, of the Pergamean library, to Cleopatra: the whole were afterwards burnt by the command of Omar the Caliph.

|| Bishop Newton proves (vol. i. p. 174, 177, &c.) by copious extracts from six or seven modern writers of eminence, that the present desolate state of Babylon, Egypt, Tyre, &c. fulfils, with a melancholy degree of exactness, the prophecy of the Old Testament, relative to their future condition.

## THE RESTORATION

The doubtful step; no friendly accent cheers  
 Th' unbroken solitude:—Haply the hiss  
 Of serpent rustling through the desert waste 150  
 Or din of dragons parch'd by tropic fire  
 As flash their livid eyeballs\*, shakes his soul  
 With horrid fear; haply the bittern mourns  
 In hollow sounding note; or the lone owl,  
 Dusky and slow, with inauspicious shriek, 155  
 Saddens the gloom. Old Tyre beneath the waves  
 Is whelm'd with all her revelry; those hands  
 Which truck'd the sons of Israel for gold,  
 The Traffickers of blood, no more shall grasp  
 The guilty merchandize; no more the glance 160  
 Of keen remark shall search the sinews force  
 And scan the trembling muscles as they play.

With angry beam the victors of Mankind,  
 Like woe-denouncing Comets, blaz'd awhile  
 In evanescent glory. He whose foot 165  
 Trampled upon *Affyria's* subject neck  
 Fled from the *Greek*: To *Rome's* imperious Race  
 Greece bent the suppliant knee: The *Roman* bow'd  
 Before the *Goth*: On rude *Germania's* brow  
 Shines *Caesar's* diadem: and Priests preside  
 Where War's stern Child, his limbs in steel encas'd, 170  
 Frown'd fierce defiance on the vanquish'd World.

Nor

\* Postquam exusta palus, terræq; ardore dehiscunt  
 Exsili in sicum, et flammantia lumina torquens  
 Sævit agris, asperq; siti atque exterritus æstu.

VIRG. GEOR. III. 432, &c.



Nor thou with sceptic arrogance inquire  
Where Israel's relics rest; or how, recall'd  
To repossession of their native seat,  
They spring to light and life: So may'st thou dare  
To question GOD's omnipotence, and ask  
How wake the dead. The same Almighty Word  
Which summon'd into being and dissolv'd  
The pond'rous Edifice, in pristine form,  
At his appointed time † shall reunite  
It's scatter'd parts: no feebler arm may raise  
The ruin'd pile. This, erst the Roman Lord,

Rash

† When the times of the Gentiles shall be fulfilled (Luke xxi. 24) or, as St. Paul expresses it, when the fulness of the Gentiles shall be come in, the fulness of the Jews shall also come in, and all Israel shall be saved, Rom. xi. 12, 25, 26.) that is, says Newton, II. 76. when the times of the four great kingdoms of the Gentiles, according to Daniel's prophecies, shall be expired, and the fifth kingdom, or the kingdom of Christ, shall be set up in their place, and the Saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever, Dan. vii. 18.—But these prophecies have not yet received their full and entire completion, our Saviour hath not yet had the uttermost parts of the earth for his possession (Psal. xi. 8.) All the ends of the world have not yet turn'd unto the Lord (xxii. 27.). All people, nations and languages, have not yet served him (Dan. vii. 14.), neither are the Jews yet made an eternal excellency, a joy of many generations (Isa. lx. 15.). The time is not yet come, when violence shall no more be heard in their land, wasting and destruction within their borders (18). God's promises (Ezek. xxxviii. 21, 23. xxxix. 9, 20.) are not yet made good in their full extent: however what hath been already accomplished is a sufficient pledge and earnest of what is yet to come. We have seen the prophecy of Hosea, who prophesied before the captivity of the ten tribes of Israel (I. 4. 5.) fulfilled in part, and why should not we believe that it will be fulfilled in the whole I. 137. 138.—This event will take place (Newton afterwards observes II. 395, &c.) about the time of the fall of the Othman empire (denoted by Ezekiel's Gog and Magog) and of the Christian Antichrist, referred to Daniel xi. 36. and xii. 7. Then in the full sense of the words shall the Kingdoms of this world become the Kingdom of our Lord and of his Christ, and he shall reign for ever and ever (Rev. xi. 19.—Vid. also xx. 4. &c. and Daniel vii. 26. 27.)—About the particulars of that kingdom our prudence and modesty are equally concern'd to forbear enquiry, as they are points which the holy Spirit hath not thought fit to explain, and the perfect comprehension of them may perhaps constitute a part of the happiness of that period.



# THE RESTORATION

The insolent Apostate, so to thwart  
 Jehovah's plan: Him, hurl'd from central depths  
 By arm divine, the embellish'd  
 Repell'd †, as oft his daring hand essay'd  
 The impious work. Whether as some suppose  
 In light conjecture, the prophetic song  
 Glitt'ring with eastern metaphor, express  
 It's certain end in New Jerusalem,  
 Holiest of Cities; or, as others frame  
 The surer inference, with Scripture's voice  
 Combining circumstance, shall in the old

**Meet strict accomplishment: For still \$ they lack**

### Completion

3. Vid. Julian epist. xxv. *Ἰουλιανὸς τῷ ἀντικρίστῳ*, and Ammianus Marcellinus, who says Ambrosium quoddam apud Hierosolimam templum quod post multa et interneciva certamina obsidente Vespasiano, posteaque Tito regre est expugnatum, instaurare sumptibus cogitabat immodicis—metuendi globi flammarum prope fundamenta crebris assultibus erumpentes fecere locum exustis aliquoties operantibus inaccessum: hocque modo elemento destitutus repellente, cessavit inceptum xxiii. 2. For a list of various witnesses attesting the truth of the fact, Vid. also Whitby's General Preface xxviii.

§ Vide Harley's Observations on Man, p. 11. iv. 92. Prop. cxxxii. where besides two arguments in favour of the Restoration of the Jews to Palestine, viz. on 1160 2202

II. That the Tribes of Israelites carried away captive by Shalmaneser (2 Kings xviii. 2.) have *never yet been restored at all*, he alleges, III. that a double return seems to be foretold in several prophecies.

IV. That the prophets who lived since the return from Babylon, have predicted a return in terms similar to those who went *before*; whence it follows that both classes must refer to some restoration *yet future*; and

V. That the Restoration of the Jews to their own land seems to be foretold in the New Testament. To these arguments drawn from prophecy, he adds some concerning evidences suggested by their present circumstances,

1. That they are yet dispersed from all the nations amongst which they reside;
2. That they are to be found dispersed in all the counties of the known world;
3. That, having no inheritance of land in any country, their property, (money and jewels, etc.) admits of being easily transferred to Palestine.

4. That

Completion; Shalmaneser's captives still  
Haply in Arfareth, with frequent prayer  
Solicit Heav'n to guide their wandering foot  
To human haunt: Still, though dispers'd, distinct  
So GOD pronounc'd—by no mild officer  
Of Gentile courtesy attach'd abroad,  
Clogg'd by no territorial property,  
They still articulate Judæa's tongue  
Still pant with patriot sympathy, and still  
The hope of RESTORATION gilds the gloom  
Of present banishment: With brighter hues  
Glow the gay Vision in their long dark night,  
And borrows brilliance from surrounding shades.

And see! They come! Survey yon sweeping bands,  
Countless as Persian Bowmen, who beset  
Fair Freedom smiling on the craggy coast  
Of Attica. With impotent assault  
Sped the weak shaft: Elate in Syrian Car  
Their haughty chieftain led his gorgeous files,

4. That they are treated with contempt and cruelty every where.

5. That they correspond with one another throughout the world.

6. That most of them by the Rabbinical Hebrew, have an universal manner of communication. And

7. That they still hope and expect themselves to be restored.

This Restoration, he subjoins, may alarm mankind and open their eyes; while by affording an opportunity of a careful survey of Palestine, it may prove the genuineness of the divine authority of the scriptures. Pistorius, a Norwegian, in his notes and additions to Hartley, i. p. 706. &c. after expressing his doubts of the destruction of all the present powers of the earth, by a fifth Monarchy, or Millennium, does not hesitate to indicate the expectation of a future general conversion, and gathering of the Jews into the Church of Christ, proving by many incontestible arguments, that Rom. xi. 26. cannot be understood of a spiritual Israel, or as having happened long ago. About their Restoration to Palestine, he is less certain.



Bridging the sea, and steer'd where never keel  
 Plough'd the new billow, when with giant arm  
 He rent proud Athos from the famous shore  
 And compass'd it's huge base. Unhappy boy  
 In one short moment from the mountain's brow,  
 Shrieking with speechless agony, he saw  
 His orient glories fade: He saw and urg'd  
 Along the tempest-beaten plains of Thrace  
 His lab'ring chariot: recogniz'd and mourn'd  
 Oft 'mid th' encumber'd brine the wave-worn corse  
 (ARTEMBASES, or brave SYENNESIS,  
 Or *Bactrian* TENAGON) with ghastly form  
 Thwarted his eager skiff. In Susa's halls  
 The boding widow, ominously sad,  
 Computes the lazy-pacing hours and sheds  
 For her lost Lord th' anticipated tear.

With better fate the sons of Israel bend  
 Their destin'd march, where broad Hydaspes rolls  
 His storied tide; or cleave with sacred prow  
 Th' Atlantic surge. No Spaniard plund'ers they,  
 A Cortez or Pizarro at their head,  
 Allur'd by gold (whom will not gold allure?)  
 With dauntless foot to traverse new-found Realms,  
 And plunge the wond'ring Savage in the Mine,  
 Where, guiltless then, the unsunn'd mischief slept:  
 No mad Crusaders, by the Roman Priest  
 Baptiz'd *Invincible*, with impious zeal  
 To combat Hali's turban'd race, and wade



A second time to Palestine through blood,  
 But call'd by God, or from the Western stream  
 Of Plata, or where Ganges pours his urn  
 In holy league they throng, With guardian hand  
 The KING OF GLORY, cast their Nation's Fate,  
 Guides the returning Host: Aloft in air  
 Waves the bright Banner of the Cross, which rous'd  
 The Royal Christian, when his Legions shrunk  
 Before the Foe, and bade him lead to war.

250

Sep'rate no more their Tribes: His scepter'd pride  
 JUDAH resigns; and Levi's hallow'd sons  
 Renounce the Ephod, prompt in earlier times  
 To purge the public stain: For now they own  
 Their SHILOH come; nor longer, idly vain,  
 Assert the useless privilege of Birth.

255

Then shall some Patriot BARD, to cheer their way,  
 With magic touch explore the trembling strings  
 And pour around the liquid harmony;  
 While, with past solitude contrasting still  
 Present society, so sweeter deem'd,  
 He cheats the summer's day of half it's hours:  
 Oft, to the Harp in tuneful Concert join'd  
 Swells the glad voice; and oft, as on the ear  
 The Music falls, they move in measur'd step  
 Responsive,—while the joyous sounds deceive  
 Their em'lous foot, more active by it's toil.

260

265

Then,

Then, too, as bursts upon the sight  
 The standard blaze of Prophecy's light  
 Shall some wrapt SIMON rise the grateful song  
 And hail th' accomplishment: "Hark now, dismaid:  
 "In peace thy servant sleeps, his eyes have seen  
 "Thy People sav'd, thy ISRAEL restored."

Waves the bright Banner of the Cross, which tower'd  
 The Royal Christian, when his Legions thrunk  
 Before the Poe, and bade him low.

Separate no more their Tribes: His scepter'd pride  
 Judah resigns; and Levi's hallow'd sons  
 Renounce the Ephod, prompt in earlier times  
 To purge the public stain: For now they own  
 Their SHILOH come; nor longer idly vain  
 Affect the useless privilege of Birth.



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 With magic touch explore the sacred plain  
 And pour around the liquid harmony;  
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 Present society, so sweeter deem'd,  
 He cheats the summer's day of half its hours:  
 Oft, to the Harp in tuneful Concert join'd  
 Swells the glad voice; and oft, as on the ear  
 The Music falls, they move in measur'd step  
 Responsive—while the joyous sounds deceive  
 Their envious foot, more active by its toll.

Then,